

# The Vanguard

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## SUNDAY LABOR.

BY L. H. BIGAREL.

This subject is perhaps as much a physiological as a moral question, and I shall consider it in its actual bearings on human well-being.

Is Sunday labor right? Would it be judicious to encourage the adoption of its practice GENERALLY? These questions shall be answered in their order.

It is a physiological law that EVERY individual shall take a certain amount of muscular exercise EACH day, according to age and constitution: that this everyday exercise is necessary to keep up the health and strength of the system, by means of an active circulation of the blood from the heart to all the extremities, whereby it receives an increased amount of oxygen, thus enabling it to continue its office in generating the vital principle of the human system by which life is sustained; that this healthy flow of the blood favors the development of muscle by the accretion of new particles of matter, also the purification of the system by the ejection of dead and worn-out particles, thus giving new beauty and strength, and a free course to the circulating fluids. Thus Nature speaks through Science, and those who wish the blessings of health and happiness, must yield a loving obedience by DOING all that she hath revealed. It is a duty of ALL to perform each day enough real labor to meet all the wants of life. Under a judicious system of arrangement, not more than five or six hours daily of effective work would be required, and ample time would then be found for repose, recreation, and social entertainment. The custom of laboring from ten to fourteen, and in many cases, sixteen hours per day through the week, is as pernicious as it is unnatural, and its results are apparent.—The practice of idling away one day out of seven, is only an extreme, and is also injurious. The man who has been in active labor through a whole week, has adapted his system to the condition, and any sudden change, as in the non-performance of labor on Sunday, must in a great measure, defeat the end to be attained. Such persons feel dull and languid, and a day of idleness is often more wearisome than an ordinary week-day, and

they invariably feel a relief in some kind of moderate exercise, as a walk for a visit to a neighbor, or the domestic labor of home. Why not take our Sunday everyday, instead of wearing ourselves out with the incessant toil of six days, thus being disqualified to enjoy the sudden relaxation of Sunday? Would it not be a more rational mode of existence to enjoy EVERYDAY instead of one out of a week? Should we not feel better qualified for the offices of life, if we were to take daily repose and recreation, and thus keep the fire in a constant blaze, instead of allowing it to almost die out, and then resuscitate with new fuel? The wise virgin will make provision to keep her lamp replenished; and so all should learn to LIVE EVERYDAY. The truth is, we all have important lessons to learn in the most common affairs of life, and it is time we began to look beyond the creed-fenced fields in which we have been shut up all the earlier portion of our lives.

But under existing social conditions, the observance of a Sunday law may be necessary to secure to such persons as are in the service of heartless MASTERS, an opportunity of rest.—It is no doubt true, that were it not for legal restraint, many commercial men who employ others to traffic, would be regardless of health and life, if the appropriation of the whole week to business, were favorable to their designs. Hence, the lesser evil of keeping Sunday as an idle day, may offset in a measure, the one which would occupy its stead. Every great evil in society is restrained by a lesser evil, and by this means, will in due time, correct itself.

Those who have independent homes on the soil, and are prepared to live an integral life, will appropriate Sunday to its legitimate uses, without much fear of being interfered with by the law. Those for whom it is needed, will observe it, and to them it will be for good; those who live a higher law, it cannot reach.

So I think the general non-observance of a Sunday law is impracticable under existing social institutions, and that its abolition would not improve the condition of the working classes.—Until people can learn to live better during six days, it will be of little use to introduce any great reform for SUNDAY.

## "WHAT'S THE USE IN TALKING!"

From the numerous occasions on which this query is made, we may infer that it frequently occurs to the mind of many sensible people. To determine just how much is accomplished by talking, reading, lecturing, etc., reference must be had to the wants of the mind. In the communions of friendship and affection, positive pleasure is derived from mutual sympathies. No additional intelligence may be imparted, no form of reasoning employed, nothing but the simple recognition of what is, in sentiment, in emotion or in fact. A whole year-ful of sermons brings to the church very few, if any, entirely new religious truths. Simply the sympathetic and co-operative action of the religious faculties and sentiments, stereotyped ages since in a fixed form of expression, constitutes the almost entire practicality of religious life. Even in minute particulars, the mind seeks its peculiar sympathies. Each denomination or sect is almost exclusively devoted to hearing its own preachers, and to reading its own publications. New truth is not sought; it is almost ignored; sympathy is the soul of popular religion.

In the political sphere similar conditions prevail. Each party is a sect, and has its creed. Each political talker is listened to mostly by those of his own faith. Comparatively few converts of much mind are gained to any party by a single speech; and the most gigantic intellects of our age have met in the forum for years, employing their highest powers of argumentation on each other, without either being able to convince the other.

Among all parties, sects or cliques, however, are to be found a few—and but a few—who are "almost persuaded" to change their rules of faith and practice. Many of these are constitutionally wavering and fickle; there are but VERY FEW sincerely earnest truth-seekers; nearly all are sympathy seekers; they seek that reading or talking which gratifies their favorite sentiments, or confirms previous positions.

But whence the sentiment? It is inherent—born like music in the soul. Reason is innate—has to do with all the impressions of the mind, and disposes of its materials much according to their nature. A sensualist turns his reason to his account; although any quantity of facts on subjects foreign to his inherent capacity to appreciate, be infused into his mind, little heed will be given them in defining his positions. The "ruling passion," born in the soul, lived through life, and "strong in death," governs the entire being.

"But there is a growth in humanity." There is? How is it manifested? How is it caused? Whence came the Quakerism of George Fox, reared amidst the formalities of the popular church? Was he converted by reading or preaching? Why were not others who possessed as much intellect as he, converted at the same time? He commenced preaching his faith and doctrines, and found a few others who harmoniously responded to him. Did he convert them, or were they prepared, like himself, by some interior growth which recognized the sentiments he expressed?

During occasions of strong religious and political excitement, when great enthusiasm and combined power is brought to bear upon unsettled or unstable minds, proselytes and converts are more numerous made; but are they reliable? Notoriously not. Religious backsliders and political changelings are very numerous immediately after such excitements. A certain number of mankind are available for almost any purposes which a strong intellectual or moral power may establish. Look at the years of controversy, the hundreds of thousands of volumes, pro and con, the millions of proselyting lectures which have been thrust upon the world! What is the use of so much talking? How much good has it done? W. A. LOVELAND.

Nearly all the leading minds in the movement which led to the Independence of the United States, were what are termed INFIDEL. Jefferson, Franklin and Paine did more for American Independence than any other ten men that can be named.

## OBERLIN COLLEGE THEOLOGY.

The following extract is from a letter apparently written by a lady who has been a student in that unique orthodox hot-bed.

"One of my objects in writing you is to present for your inspection a few of my religious views and sentiments embodied while enduring the persecution of that most orthodox of all people under the sun—"the WORTHY and HONORABLE citizens of Oberlin," by whom my righteous soul was vexed nigh to desperation, but fortunately, however, to my ultimate salvation, by a renewal, sanctification and confirmation to the only true faith able to save to the uttermost all who will repent and believe in nature, common sense and science, and 'these three are one,' all powerful, all-prevailing. (mistake, however, not all-prevailing!)

To my friends in Oberlin, who ceased not day and night to offer prayers and supplications in my behalf, vowing like the good patriarch of old, to hold fast to the skirts of the Lord until blessed:

O, cease your doleful cries! it were profane thus to rob your God of love and power. Is he not an omnipotent being, transcendent in power and wisdom? Hath he not created the good and evil, each for its own appointed time and place? Are we not one and all begotten in love? Will not the faithful shepherd protect and bring to the fold his wandering, straying lambs? If we have sinful souls, whence come they? Are they not a necessary inheritance, hereditary as the blood which courses in our veins?—Will a father spill the blood of his child because impure? Can he replace purer? Is the stream more putrid than the fount from whence it flows? Or shall the river say to the head, purge thou me? Whence come our souls, if not from the author of mind? Can we create or make anew the uncreated essence that cometh and goeth as it will, and man knoweth not the source or course thereof? Shall the frail, depending child charge with folly the parent that gave it birth, because of its uncomely features? Shall the sinful soul charge God with imperfection by reason of its own ugliness? If the soul of man be from God, then he who quarrels with its imperfections, censures and questions the purity of its source. If it be from Satan, then bravely meet and battle with the fierce waves, and not the shallow, sipling waters, powerless of resistance. Go fell the trunk, rather than rudely snap the tender branching twigs; go charge and curse the vile and wily tempter, rather than the misled, deceived and tempted ones, his subjects. "Offence must needs come, but woe to those by whom it cometh;" woe to the powerful author of evil, but mercy and pity to his guiltless or faithful adherents! But ah! my friends, we are not thus doomed; the bitter curse of Satan has not branded us as his offspring; we own not such an ancestor; well might we feel the wrath of so vile a monster; but, immortal, divine and God-like, we came not from a corrupt source, and claim no affinity to so loathsome a womb. We are etherial from God, and like God, created in his own image, and blessed with his attributes of love, justice and mercy. Our Father loves and protects us, and will soon receive us, disrobed of the burdensome clay that encases our souls. We shall ascend through worlds on high to join him, our Father, who is fulness of love and compassion, and will not give us up to sinful lusts. Satan, with all his fiery pageantry, has not lit in this beautiful world. ANON.

"Do you enjoy good health?" "Yes," was the reply. "Who doesn't?"

There are 50 insane asylums in North America, with 9500 patients.

Rev. John Howard of Richmond, Va., made insane by the excessive use of tobacco, killed himself.

The whole number of idiots in the United States is: Whites 14,257; free colored 348; slaves 1,182.

Delaware, Florida and Arkansas are yet without a daily paper.—TYPE OF THE TIMES.



## SOCIAL MOVEMENTS.

MR. EDITOR:—Under the head of Social Movements, you notice the project of Alcander Longley. It is the same old story again, and if he thinks of succeeding under the same, he will probably find himself much mistaken.

There is a vein of truth, however, running throughout. But if Alcander would connect something more of the individual system with it, there might be some chance. By this, I mean each individual or head of a family, to possess a right, in FEE-SIMPLE, to a portion of the land which nobody could take from him, regularly marked out to him with a deed for the same, then there might be a chance of doing something in the way he projects, although it might take years for its full consummation.

I have had no little experience in this kind of business, and do declare, that had the land in the Ohio and Clermont Phalanxes been all paid for, both experiments would have been going on still, however imperfect they were. Give people a direct interest in the soil—they may run away from it, but it will not run away from them. A mortgage is a very frail tenure, indeed—a fell destroyer of all confidence in one another of the parties concerned, as I had ample opportunities of witnessing.

Alcander should leave the parties to cultivate or work in common, as they have a mind. This would try the weakness of the individual or isolated position fast enough. It would be a good beginning, and soon show how helpless man was alone, and also show that true Political Economy cannot be obtained in an isolated state—indeed, the great mass of the people don't understand the meaning of the term.

You are quite right as to the complexity of Alcander's project. Fourier's idea was calculated for a very large experiment, and means and minds in accordance. His friend, Muiron, urged a much smaller, and tried it. Fourier told him it could not succeed, neither did it; the machinery was too cumbrous.

Much better begin at the first step of the ladder—not jump at the fourth or fifth at one bound, and thereby lose our balance, as we are almost sure to do, and HAS BEEN DONE. Besides, the best of our reformers seem unfitted for the true social life, on account of their previous false education; it is a study of itself, and must be the work of time, place and circumstance.

I would mention a few more requisites indispensable to such a movement, but I am afraid of encroaching too much upon your columns at once, but may perhaps do so at a subsequent time.

In fine, I would only here observe, that I have long been waiting to fall in with a few social friends who would condescend to take a common-sense view of the subject, and act accordingly, but hitherto without success. The cares, aye, the miseries of our present false isolated position, (which I cannot find words sufficient to execrate,) absolutely prohibit any good minds from finding time to think about it. And what is it all for? A crust of bread and a cup of water at best! Thus the silent wheels of time drag heavily from generation to generation, and nothing done. It shall not always be so. I have only one hope left—"There's a better time coming."

Thine fraternally, W. M'DIARMID.  
Cincinnati, June 28, 1857.

THE VANGUARD is the appropriate title of a weekly paper published at Dayton, Ohio, edited by Wm. Denton, and Alfred and Anne D. Cridge, and devoted to social, moral and theological reform. It is logical, radical and fearless. Its editors and writers, familiar with the multifarious errors of the times, take strong views of their subjects, and tell, in their tersely compact paragraphs, what many other writers would string out through volumes and essays.—SPIRITUAL AGE.

## THE PROGRESSIVE FRIENDS.

The Proceedings of the Pennsylvania Yearly Meeting of Progressive Friends, as embodied in a 64-page pamphlet, has been received, and contains abundant material for thought as well as for faith and hope in human progress. Many very able speeches were delivered there, and many equally able letters received and read. The following extract is from the letter of A. D. Mayo, pastor of the Unitarian church at Albany, N. Y.

In speaking of the existing church systems he says;

"No one can dispute the enterprise, the vigor, the tact, the wonderfully involved system of checks and balances by which it attracts the people; but in these we recognize nothing beyond the worldly wisdom that rules our commerce, engineers our politics, and works the machinery of society. In truth, while pretending to censure America for worldliness, and denouncing departure from her creeds as a concession to the popular whim of the hour, this church owes its chief success as an establishment to its adoption of all those worldly tricks and political snubtrifuges that constitute the barbarian element in our national mind. It is a great worldly organization, constructed on the same principles, moved by the same kind of forces, enslaved to the populace by the same causes as other great public interests, only claiming the right to hold the keys of heaven and hell as her exclusive prerogative.—It is a chameleon, assuming the hues of the society in which it dwells, destitute of commanding force in itself, but responding as rapidly as safety will permit to the demand of the world in which it lives. It is a fire-eater in South Carolina, evangelical abolitionist in Massachusetts, a lover of fashion and amusement in one district of every community, and a foe of the sunny side of life elsewhere; it accepts literature and science, or repudiates them, according as the occupants of the pews have leisure for culture, or having none, despise what they do not possess; it lobbies in successful emulation of politicians at Albany for Trinity Church Corporation, or it denounces wealth it does not represent. It is as essentially subdued to the worldliness and varying moods of the people as the press, fashion, the popular literature, or the partisan politics of the day, and has long ceased to be characteristic of the religious life of our countrymen."

Price, 6 copies for \$1; postage one cent each. For sale by Fowlers & Wells, 308 Broadway; O. Johnson, 138 Nassau st. New York. and Joseph Dugdale, Hamorton, Knox co., Penn.

## "WHAT'S IN A NAME?"

To the friends of progress, and whom it may concern:

The time has arrived when it becomes necessary for me to consummate an aspiration which has been the subject of many years' disagreeable reflection and anxiety. I allude to the paternal cognomen I bear, and to the right and propriety of changing it.

If there is any right inherent in humanity, it is that of changing the name by which one is designated by friends and the world, and which is to be associated through life, in the closest intimacy with one's very soul-being; words which convey primarily trivial, low or common-place, ideas should never be retained as names of intelligent and refined beings.

The long train of unpleasant associations which all my paternal ancestors have realized, when every principle of good taste is violated by having all our lives, labors and very beings merged in a very common-place term as a cognomen, has frequently called up the propriety of making a change, but which I feel is devolved upon me to consummate.

I therefore lay it aside as an old garment illy fitting my form, I leave it as I would leave any thing else antiquated, to be superseded by something demanded by higher developments and conditions. I shall get the approval of the "powers that be" to this consummation of my long-cherished desires; and, in place of Wm. A. Steer, wish in future to be known as

WM. A. LOVELAND

If our respected friend owned such a name as that of a man in Wisconsin—BEDBUG, to wit—he would have more reason to writhe under the infliction. It is possibly the case that there is enough important work to be done in the reform field to occupy the energies of all engaged. The fields are ripe for the harvest; we cannot stop to catch flies! Don't stand on the platform higgling about a cent, and lose your passage, after paying for a ticket! Train's ready! All aboard! We're off! A. C.

☞ The only authority that the reason of man will ever yield to and acknowledge, is the gospel of facts and their legitimate deductions.—SP. AGE.

# Vanguard.

SATURDAY, JULY 11, 1857.

"THE TRUTH SHALL MAKE YOU FREE."

TERMS—One copy one year, \$1; 5 copies to one P. O., \$4.  
For three months—one copy, 25 cents; ten copies to one Post office, two dollars.

Postage stamps received in payment.

## WHERE?

Harris G. Stevens, Olivet, Eaton co., Mich., writes as follows:

"I am on the Individual Sovereignty plan, and believe in cultivating grain, vegetables and fruits for our subsistence. We would be glad to correspond with any others who wish to join a colony for Kansas or Texas to build up a Reform school or a college. We have a number of acquaintances and friends who are going to the western part of Texas next Fall. We are satisfied that the climate is salubrious and healthy."

It is found, by various persons who have attempted it, that to go hundreds or thousands of miles away from the persons they wish to act upon, is not an effectual mode of reforming them. — Such movements have always turned out dead failures. I know of some that have returned from Texas, and others that will return from Iowa as soon as they can arrange their business. The latter say that the facilities for land speculation cause the acquisitive propensity to dominate to such an extent in the minds of the people as to completely swallow up all nobler aspirations. Moreover, in such places more has to be paid for land than in other places where there are better markets, better society and better climate.

The fact is that low-priced land and mere material facilities do not constitute the only, nor even the principal elements of success in such movements. Moreover, a moderately cold climate is no disadvantage, but frequently the reverse. The experience of centuries, the history and statistics of races, as well as common observation, prove that northern races like the Anglo-Saxon, never attain their highest development, physical or mental, in much warmer climates than those to which they have been accustomed. Their posterity, in such cases, degenerates. A moderate degree of cold braces and invigorates both mind and body, where people are healthy; and those who are not should not undertake pioneer movements, in which, for some years, a more than average amount of exertion and energy are requisite to success.

To successfully organize any reform movement in advance of society as it is, we should take the most progressed neighborhood in which can be found the material conditions for success. By substituting gardening and fruit-growing for farming, as the means of subsistence, much less land would be required, and locations could be chosen with less reference to the price of land, and more to progressive neighborhoods, good markets, ready access, and other conditions on which the degree of success is, in the long run, more dependent than on the price of land. Even in a material point of view, ten acres of land in the vicinity of Berlin Heights, O., or Harmonia, near Battle Creek, Mich., are worth more than a hundred in most of the settled or unsettled portions five hundred miles or more to the west or south-west—that is, for cultivation. With an equal amount of labor in each case, there is little doubt that as much money—probably more—could be made in a year by fruit, etc., out of ten acres at Berlin Heights or Harmonia as from one hundred acres in cattle and corn in Iowa, and other places where the land fever rages so wildly. When to the material advantages are added the co-operative and educational facilities connected with the movements in the former localities, the preponderance is very much in their favor.

From peculiar circumstances, Kansas is differently situated from other new fields of settlement. A large proportion of the population is intelligent, energetic and progressive. Their con-

flicts with the "powers that be" on the slavery question would not enhance their reverence for those churches which form the keystone of that institution. An "Octagon settlement company," and a "Vegetarian settlement company" were started there about 18 months since. We should like to hear from them.

F. G. Hunt, Isaac Westerfield, Edwin Street, Henry Hiatt and others, of Bloomington, Kansas, have started, or are going to start, a Manual Labor School there. We should like to hear frequently from Kansas generally and from them in particular. We also want to exchange with some Kansas papers.

We should also like to hear from Texas, especially respecting Considerant's movement near Dallas. Land is cheap in Texas, and many other conditions favorable; but the mass of the people are said to be buried up to the eyes in orthodoxy, and its concomitants—ignorance, sensualism and intolerance, except in some of the cities and villages.

A. C.

## PROPOSED DISCUSSION ON THE MARRIAGE QUESTION.

I infer you meant to be understood by your readers as abnegating the position taken in my tract on the Philosophy of Woman's Rights. This theme I must regard as one which is well worthy the trouble of further investigation, and perhaps you and I are as competent to undertake it as anybody else! At least, I perceive you know what a practical understanding of Individual Sovereignty is, and I make some little pretensions that way myself! You affirm that the marriage institution is compatible with the individual sovereignty of woman: I deny. If either of you, or both of you, will undertake to sustain the affirmative of this proposition, I will agree to examine your arguments.

I am aware that many who advocate Woman's Rights, would abandon that reform if they thought it had the least tendency toward the abnegation of the sacred institution of marriage; but while this is the fact, I am well convinced for myself, that woman can never be her own sovereign whilst subject to the thralls of marriage. If the institution be eternal—a fixed fact of human destiny, then is "Woman's Rights" only a fanatical dream;—the two cannot subsist together. What is known as the Woman's Rights movement has grown out of the wrongs which woman suffers, and these wrongs are sufficiently galling to keep up the movement, in spite of all the radicals like myself that could be hung to it. This movement is strong enough in the conditions of its origin and progress, for a more radical class to presume something on it; and I would take advantage of its popularity to make a diversion in favor of woman's social as well as political emancipation. If the Woman's Rights agitation leads, as I believe it does, to the abnegation of marriage slavery, and the installation of Individual Sovereignty and affectional freedom for woman, and I am able to show it does, then would the cause of progress gain by the investigation. If I, and others who see the thing as I do, are in error, we wish to know it; and none, perhaps, would be abler, my good friends, than yourselves to show what the truth in this regard is. At any rate, good only could result from the investigation conducted in the right spirit; for you know that we radicals entertain the faith in common, that "The cause of truth is best promoted by free inquiry," and that "Error alone fears investigation."—J. P., S. Rev.

If, after our position on the subject is clearly defined, J. P. perceives room for a discussion, we accede to his proposal to discuss it in this paper, on the terms he mentions.

We affirm, then; that no institution whereby two or more persons are placed in any social relations to each other, is compatible with the individual sovereignty of each, unless to the extent that such persons have outgrown the desire to tyrannize, or, in other words, subject other wills to theirs. So far as the dual, or monogamic relation (apart from compulsory legal or social regulations,) seems hostile to the freedom of the persons composing it, it is for one or both of the following reasons:

1. Because the parties are uncongenial.
2. Because at least one of them does not practically understand and appreciate the principle of individual sov-



ereignty; in other words, one or both want to be despots.

We know, from positive, practical experience and observation, that when neither of the above conditions exists, (especially when the second is absent,) the monogamic relation is "compatible with the individual sovereignty of" both. Our experience on this point is a fact which cannot be annihilated by any quantity of apparently conflicting facts.

Take any other relation of one human being to another—that of partners in business, for instance. Despotism sometimes results from such partnerships; yet general experience proves that such partnerships are not incompatible, to any serious extent, with freedom. Were marriage arrangements based on a similar footing, infringements on freedom would be rare exceptions to a general rule.

Despotism resides not in pairs but in principles. Despots will show their true characters in any conceivable social relation—monogamic, polygamic, free or promiscuous, in groups, pairs or mass communities. Self-culture alone can extirpate the principle; it cannot be done by merely changing the form of its manifestation.

Those who only know the marriage relation as that of master and slave, may suppose that for a woman to vote differently from her husband would involve discord and dissolution. So it would, were one or both despots—not otherwise.

We believe that the Woman's Rights movement does, as J. P. states, "lead to the abolition of marriage slavery, and the installation of individual sovereignty; but that it also leads to the abolition of marriage freedom is far from being equally evident. Like all other incipient reforms, it leads much farther than the generality of its present advocates intend to follow; but not precisely in the direction our friend supposes. We believe it leads to freedom—freedom to live the highest life each can conceive—freedom for all to be themselves!

If the monogamic, life-lasting love relation is our ideal—if we (and perhaps millions more) find in it our highest freedom, who can prove that such a relationship is "incompatible" with freedom? "We pause for a reply."

A. C. A. D. C.

**THE ELECTION OF LOCAL OFFICERS BY THE PEOPLE.**—The framers of the Constitution committed a great error, which has furnished a field of corruption for venal executives and soulless politicians to labor in and carry out their schemes of self-service and popular depletion. This was clothing the Executive with the general appointing power, instead of making all local officers elective by the people of the respective localities. This places a power in the hands of a single man which is almost omnipotent to work corruption. By virtue of this power, the President of the United States is enabled to reach and control the politicians, in all the localities of the country, and through them to wield the majority of the people, making himself their master instead of their servant. Hence, instead of having the popular government which our ancestors intended to give us, we have that which is tantamount to a one-man despotism; and our boasted temple of popular liberty, has become a mart in which corruption exchanges the favors of the Executive head of the government for obsequious service to those who first seek him out and procure his election, and then take him and his official patronage and controlling influence into their custody, care and management.—AGE OF PROGRESS.

☞ The committee of SAVANS at Boston, are said to have decided against the claims of Spiritualism, and to term it a "stupendous delusion." So did the Pharisees and the Buffalo Doctors! "Where are they?"

## IMPROVEMENT.

The demand for improvement is universal. The expanding mind of men and women is giving new views of the duties and economies of life, and there is a growing dissatisfaction with the clumsy habitudes of the past. Inventions in labor-saving machinery are doing much for human elevation by affording increased facilities for the supply of material wants. While man is thus cultivating the arts of peace and human industry, new activities are leading him onward to the higher achievements of his destiny. The abridgment of time and expense in producing the necessities of life, give new facilities for improvement and investigation; and once strongly set in this direction, the more marked becomes the progressive tendencies.

What we most need now is home improvement—the conditions of integral life for the growth of manhood and womanhood. In this respect we are sadly deficient. Existing institutions are ill calculated to meet the higher needs of humanity. Every human being should be in a relation of independence to work his own way in manly self-reliance. Dependence creates slavery, and ever remains an impediment to the development of the individual. Remove the evils of Land Monopoly and you ensure to each man and woman the means of physical independence—the very basis of all. Thus freed from the service of patronage, there is some chance to grow and be and do something. The greatest work of reform, is to strike directly at the root of our social evils. They must be dug up, or else they will be sure to germinate.

L. H. BIGAREL.

## A TERRESTRIAL PARADISE. BIBLE RELIGION.

LETTER FROM TEXAS.

The letter from which the following extracts are made was not intended for publication, but is all the better for that, being less reserved and more life-like. Social reformers who have been looking in that direction may begin to think that it is not all gold that glitters, and that northern climates have their compensations. ATHALIE is the writer.

A. C.

We are on the banks of the river, and often go down to bathe. Yesterday they killed an alligator five feet long. On Sunday, we crossed the river in a boat, and went to ramble in the woods. When we returned, we had to change every article of clothing; for we were covered with ticks, most of them so small as to be nearly imperceptible. Every thing here is very backward, and the fruit is all killed. The crops at the present time are suffering severely for want of rain; they have not had a good rain since a year last May. I have only caught about ten fleas while writing this; they are not half so bad here as in —

In coming down the river, we made the acquaintance of a Mormon lady. She had visited Salt Lake city; had been to New Orleans to get her children; her father and mother had them, and would not allow her to take them away. She stole them; went to Texas; her husband followed, got the children from her, and shot a Mormon priest, named Pratt. Now she was returning to New Orleans again, to try and get her children. She was intelligent, a monomaniac on religious subjects, and quite a fine-looking woman—nervous temperament predominant. She could pray for curses on her enemies in real, Bible style. It almost gave me chicken-fits to hear her; and I could not help saying to myself—What a blessed thing is bible religion!

☞ Mr. Wm. L. Van Vleck will after the first of Sept. be ready to answer calls to lecture on Spiritualism and give physical demonstrations. We spoke of his manifestations in Dayton, in a late issue. He will be found quite competent.

## Poetry.

TO WM. L. F. V. V.

See you not, my loving brother,  
That which seemeth very odd?  
Many servants of the devil  
Wear the livery of God.

In their pride, with pomp surrounded,  
They on down and velvet kneel;  
In their temples richly gilded,  
They their Mammon-God reveal.

Their religion, judged by action,  
Often seemeth very odd.  
Can the highest bid of Mammon,  
Be the loudest call from God?

Works discover their religion,  
Who adore the golden rod.  
When we worship nought but Mammon,  
Is not Mammon, then, our God?

EDWIN BURGESS.

## Extracts from Correspondence.

From N. H. Swain, Columbus:

"We have just been visited by Wm. Denton; he gave us four lectures on subjects of the first importance. They were well elaborated, delivered in an earnest and impressive manner, and can not fail to carry conviction to the most skeptical. The orthodox who listen to him through a course of half-a-dozen lectures, will be likely to catch something more than a glimpse of daylight, and will be most likely to experience a 'great salvation.'"

From Dr. Alexander, Somerville Butler co., O.:

"The seed sown at our Mass Meeting has fallen on good ground, and will yield an abundant crop, if the laborers do their duty. There is quite a favorable change in the tone of the opposition: with few exceptions, the people are disposed to 'prove all things, and hold fast that which is good.' The priests are opposing valiantly the 'devil's cause,' as they call it; but it is all a 'tempest in a teapot.' the people WILL THINK."

From B. B. Bishop, Mount Slope, Wis.:

"I have seen but one number of your paper; but that one showed me in its articles the clear and forcible logic that convinces all who can see and accept the truth."

## CREATION AGAIN!!

The Editor of the Vanguard, being asked to give his views in regard to "Creation," invites any one who was present on that interesting occasion to stand up and state his experience. We hope when our friend C. has an application for the stump on that subject from that individual, we may be timely informed. What a VERY old fellow he must be. —BANNER OF LIGHT.

The only answer hitherto received to the request is the following—

"A. C. asks for information from personal observation, relative to the creation. It is eternal. I was, am, and will be there all the while. 'There was no beginning, there will be no end.' All thing are self-existent, unfolding and eternal — as much the mote that dances in the sun-beam, as the God that sits upon the throne of the universe.

TRUE LIGHT."

(Probably, if those noted personages known in their respective localities as the "oldest inhabitant," were to be gathered together in a "mass-meeting," in some central locality, additional light might be thrown on this important topic! However we came, HERE WE ARE, at any rate! A. C.)

## PAYMENTS.

25 cents each.—G L, Waynesville; E F, Somerville; S W G, J W, Columbus; E L, J F, Pennville.

J P, Somerville, 80c; B W F and N U, Columbus. 50c, each.

\$1 each—A A G and D V, Columbus; O H, New Harmony; BBB, Mt. Slope, Wisc.; W P T, Monroe, Wisc.; Mr B, Dayton.

## WHAT IS TRUTH?

What a pity Pilate was in such a hurry he could not wait for a solution of the question he propounded to the great master Reformer! It might have saved a great deal of brain-strain and dogmatical speculation, if Jesus, from his lofty inspiration, had been permitted to give a copious answer to that comprehensive question. But that, like many other profound questions, was left to be answered by future inspiration.

Whether that question was put to Jesus, or to any other inspired personage or reformer, its truthful solution would necessarily depend upon the meaning of the questioner.

If by the question, "What is Truth," be meant ALL truth, the full solution of the question was beyond the reach of any spirit in the form—not even comprehended by the high archangel that stands nearest to the throne of light. If it had allusion to any particular phenomena in nature, or to any definite problem in moral or literary ethics, the answer would necessarily vary according to the point at which it was directed.

As the matter stands, we are left, each to himself, to answer this great question according to the light or the inspiration we receive. If I were to give my own interior response to Pilate's interrogatory, making the answer as comprehensive as the question, it would be, Truth is Harmony. I doubt whether a more satisfactory response could be made. It may be applied with equal propriety to every division and sub-division of the question.

If, then, we are praying and laboring for truthful conditions in social life, the object of our prayers and labors may be more speedily accomplished by the cultivation of HARMONIOUS CONDITIONS.

If you would see a highly truthful expression of the perfected skill of the Divine Architect, look at the man or woman whose life is most strictly harmonious with the Divine law—the law of physical development and of mental unfoldings, as we find them inscribed upon the broad page of Nature's divine revelations.

He whose mind is inharmonious to the requirements of Nature's law, is inharmonious to Nature's God. Such a mind or such a condition is untruthful to the higher unfoldments of the interior principle of all human existences. T. M. EWING.

"DEVILISH CHRISTIANS!"—There is a friend of ours, a quaint fellow, once a sea captain, but has now retired from the deck of a merchantship to the desk of a marine broker, who once startled a party of pious people from their quiet, by calling them 'Devilish Christians.' But he made it all plain to their understanding, finally, and what they thought at first to be blasphemy, they were convinced was a matter of fact; 'You profess to be Christians,' said he, half inquiringly. A very serious-visaged man nodded assent.

'You believe in a personal devil—a being with horns, hoofs, and a dreadful bad heart, do you not?'

'Certainly—certainly, Oh, yes, yes,' responded an elderly female, 'going about like a roused lion, seeking whom he may eat up.'

'Well, then,' replied the captain, 'as there are some who do not believe in such a secondary God, I think, in order to distinguish them from you, or you from them, I am right in calling your party the devilish christians.'

The appellation bestowed by our friend, sounded very harsh; but we remember once attending worship in an old church, and hearing a man called a 'divine,' say that we were all 'sinners' and before the discourse was finished, declared that all sinners should have their part in eternal torments, a lake burning with fire and brimstone, and that sounded very harsh in our ears.—BANNER OF LIGHT.



## TRACTS VS. FREEDOM.

The Orthodox are an industrious people, in the dissemination of their religion; and if it was really a useful religion, they would do a good thing in diffusing it. But neither Orthodoxy, nor the measures it adopts to extend itself, are of any practical benefit; and if the whole concern were to die out to-day, the world would be better for it to-morrow. But what we wish to talk about now, more particularly, is the custom which the Orthodox have for a long time carried out, of thrusting their tracts upon the world's people, whether they want them or not—and especially if they don't want them! One would naturally think, that in this professedly free country, we might be allowed to select our own reading, and that it was hardly civil to be dogged about by a tract-distributor as if he were a constable with a writ; but the Orthodox have wretched ideas both of freedom and courtesy.

We fancy, however, that, if we Infidels were to imitate the Orthodox in this business of distributing tracts, there would be something of a breeze spring up in this Christian community! How the press and the pulpit and the people would rail at the Infidel impudence, and how soon would they be arrested in their course by the strong arm of the law!—INVESTIGATOR.

(The Orthodox rather overdo that business; but it is well that people should be made sick of their rubbish by overdosing. A celebrated medical experimenter once administered enough poison to a dog to kill six men; the overdose destroyed its efficacy as a poison; it merely operated as an emetic. So with the Orthodox tracts.

Meanwhile Liberals might take one leaf out of their book, so far as to attempt a partial supply of LIBERAL tracts, where there is a demand for them, and that is almost everywhere. To a small extent this has been done. The nucleus of a LIBERAL TRACT DEPOT already exists in connection with this office, and operations will be gradually enlarged, in proportion as an increased demand is manifested. A.C.)

## SPIRITS AT CRAWFORDSVILLE.

There is quite an excitement at Crawfordsville, Ind., on the subject of Spiritualism. The editor of the Crawfordsville Review, who has hitherto been an uncompromising opposer of the Spiritual philosophy and an incorrigible sceptic in regard to its phenomena, has been brought to confess the error of his ways and acknowledge the validity of the claims of Spiritualism. In this we are assured he represents a large class of the leading minds in and around Crawfordsville. There are a number of editors of public journals and periodicals throughout the United States who in like manner have become convinced of the truth of these phenomena and the Spiritual theory, but have not the honor and magnanimity to imitate the courageous example of the editor of the Review.—SP. AGE.

The cause of his conversion was witnessing some very extraordinary physical demonstrations through the mediumship of Dr. Sloan of Covington, Ind.—a gentleman whose character and circumstances place him above suspicion of anything like deception. Among these were the lifting in the air of two chairs with two well-known citizens of Crawfordsville on them. They were forcibly held in that position for some time.

Several leading residents of Crawfordsville, whose names are given, were present on the occasion.

We should like to hear further from that locality. A C

## WANTED.

1. Correspondence "at divers times" and from "sundry places," briefly detailing progressive movements and remarkable tests of spiritualism in various localities, especially in Kansas, Indiana, Michigan and Ohio.

2. Intelligence from the centres of experiments in social reform.

3. But, above all, we want—

☞ 400 additional subscribers, to pay expenses. ☞

☞ See the advertisement of Wm. L. F. Van Vleck, Clairvoyant Physician. I have witnessed his diagnostic powers, and know them to be good. A. D. C.

## LECTURING APPOINTMENTS, ETC.

A two-days meeting of Spiritualists will be held in Franklin, Wayne county, Indiana, commencing on Saturday, July 25th, at 10 A. M.

Another two-days meeting will be held in Galatia, Grant co., Ind., commencing on the 29th of August, at 10 A. M.

A two-days meeting of Spiritualists will take place at Darrow Street, near Hudson, Summit co., O., July 18th and 19th.

A Grove meeting of Spiritualists and others, will be held at Painesville, July 11th and 12th.

☞ A Grove meeting of Spiritualists will be held in Steele's grove, near Dayton, on Sunday afternoon, July 26th, commencing at 3 o'clock.

A Grove meeting will be held on Timothy Cox's farm, one mile north of Mesopotamia Centre, O. O. L. Sutcliff, A. B. French and O. P. Kellogg will be there. Time—the last Saturday and Sunday in August.

## LECTURERS AND MEDIUMS.

Mrs. PARKER, medium for physical tests, Selma Clark co., O. Mr. Albert Parker, lecturer on the philosophy of Spiritualism and Reform. Selma Clark co., O.

B. W. FREEMAN, a Clairvoyant Healing Medium, from Columbus, O., offers his services to the public in that capacity, and also as a Trance-speaking Medium. He will visit places where his labors may be desired, on applications addressed to him as above.

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SPIRITUAL AND BOTANIC PHYSICIAN;  
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Prescribes for diseases by spirit direction; has practiced medicine for ten years past, the latter five by spirit prescription, during which time he has had remarkable success in the treatment of the following diseases, viz:—Consumption, Dyspepsia, Rheumatism, Bronchitis, Palpitation of the heart, Neuralgia, sick and nervous headache, Deafness, sore and inflamed eyes, Cancers, sores of all kinds, Chills, fevers and Agues, together with all those forms of disease to which females are subject.

Should the disease be complicated or not well understood, a lock of the patient's hair will ensure a minute description of the causes and symptoms of the complaint, with a prescription of the best remedies. But if the symptoms can be clearly stated in writing, it will save both time and expense.

For terms and further particulars, address

DR. LYON, DAYTON, OHIO.

## CONGENIAL RELATIONS.

The gentlemen from whose letter the following extract is taken will be disengaged in about two months. He is unmarried.

"I intend to keep posted in the social movements, and co-operate with some of them as soon as expedient. I should like to be situated among congenial minds, and labor where I could do the most good I have taught school, and practiced physic, both of which I dislike, on the popular plane."

Address—Ernest Hamilton, Vanguard office, Dayton.

WANTED—A female bosom friend and companion, who will divide my sorrows and double my joys.—Age, from thirty to forty, on who has never married, a strict vegetarian, using no tea, coffee, or other stimulants or narcotics, industrious in her habits, and of progressive principles. My age is forty eight. For farther particulars, address J. W., box 181, Alton, Ill.

A mechanic of industrious habits and progressive principles, having a wife and family, wishes to find a location where he can garden a large portion of the time and have congenial society. Address:—Joseph Hewitt, Alton, Ill.

WANTED—A FEMALE CLAIRVOYANT, for the purpose of examining disease. A competent person, capable of attending to business during the occasional absence of the undersigned, would find constant employment, and the privilege of access to a medical library, etc., by addressing Dr. LYON, DAYTON, O.

☞ Office on West Water st., a few doors below Liberty.

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On receipt of a letter, or portion of one, written by the person whose character is desired, a description of it will be sent, far surpassing in accuracy and minuteness any that is merely phrenological. By this means can be obtained an accurate estimate, not only of the natural development of the faculties, but also of their mode of action.

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The following are a few of the numerous testimonials that have been received:

From S W Shaw, Providence, Rhode Island;

Your Psychometric delineation of my character and development is superior to anything I have ever seen in all my varied experience; and no external power or knowledge, whether of brother, wife or child, can equal it.

Hon. N. P. Tallmadge, Fond du Lac, Wisconsin, writes as follows—

"The character given by Mrs. Cridge, from a letter sent by me (returned with the seal unbroken) is remarkably accurate. What renders it in one respect more striking, is that the writer of the letter examined, has recently lost her husband."

From N. H. Swain, Columbus, O. March 21.

"I am constrained, from the result of your examination, to admit that you are in possession of that which seems to me nearer to absolute knowledge of me than those coessors who have walked by my side all their lives."

From Levi S. Cooley, Georgetown, D. C. March 20.

"The Psychometric examination is, as far as I am capable of judging, quite satisfactory."

From Thomas Colby, Haverhill, Mass. March 10.

"Your description of my character has been astonishingly correct."

From Thomas M. Fish, Henry, Marshall county, Ill. Feb. 25.

"Some days since, the character came. It is rather a remarkable thing—true in all its minutiae."

From Wm. L. Johnson, Exeter, N. H. April 8.

"Please give me a reading of the enclosed envelope. The other was very satisfactory."

**CONDITIONS.**—The letter to be examined, if not sent by the writer, should be enclosed in a separate envelope, not written on, or unnecessarily handled. The writing should be kept as far as possible from contact with other letters or persons; and it better adapted for the purpose if recently written.

**Terms.**—delineation of character alone, one dollar; if accompanied by description of disease, \$1.50; the latter without the character, one dollar. Examination of two persons, to ascertain conjugal adaptations, three dollars.

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N. E. corner of Water and Liberty streets, Dayton, Ohio.

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A liberal discount to wholesale purchasers of the preceding works,

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The following valuable books are kept for sale at this office;

Modern Spiritualism, its facts and fanaticisms. By E. W. Capron. One dollar Postage, 20c. Every thinker should read it.

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